CROSS ROADS

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THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

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I have found the coin which I had lost
—St. Luke 15:9

Crossroads

A MAGAZINE OF

Town and Country Life

The Official Organ of the Rural Workers Fellowship
Editor; Charles Granville Hamilton, Ph.D., D.D.
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FEBRUARY 1960

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The President's Message

OCIOLOGISTS and some journalists seem to be taking rather a keen interest in the mental conditions of people in the mass, more so an they did ten years ago, I think, and I am led to take stock of what ey are saying in case they should prove to be right, for what they y is a bit frightening.

They imply that if present trends prevail that we shall be living under nditions similar to those portrayed in the book, "1984." The locale the book was presumably Russia; the locale of the implications made the people I have been reading and hearing is the U.S.A.

Briefly, the situation in a decade or so ought to be that there will e practically no individualistic thinking because the "mass mind" will ave become a reality. This mass mind will, of course, be mediocre, for e average intelligence quotient is not high enough to overcome the atural inclination to laziness of mind we all have. Artists in every eld, authors and speakers will have to conform to this forecast mediocrity f the mass mind age, at least in public, or suffer some sort of persecution.

Those who hold this opinion of what is to come dislike their own rognostications but cannot see much hope of changing the direction which North America seems to be going.

I do not share their gloomy outlook even though it carries with it lot of truth as to the actual trend. The forces which stand against e ultimate arrival of the mass mind age are too strong to be over-me — there are too many fine minds and personalities not only stand-g up for better things for people but also passing on their zeal and re to younger ones.

If these fine people do give up the fight and abdicate their position, some unfortunate accident, then it is possible that the gloomy out-ok of 1960 will become a reality by 1984!

One of the real ramparts against the mass mind age is the individualists the rural parts of the world! The various characteristics which make e rural person somewhat different from city people include a great riosity about the affairs of fellow citizens and this stems from a genuine sire to be neighborly. The difference between rural and urban people this point lies in the intensity of the country chap's curiosity. It is characteristic which is sometimes perverted to become a cruel and re-ntless under certain circumstances if it seems that the community is reatened in some way and this is most clearly seen in those places here men have lynched others, or where reputable families have been rced to move away because they have been exposed to radiation while orking in a governmental atomic project. Generally, however, rural riosity is kind in its pursuit of knowledge of people and situations.

If we in rural Church work take the trouble to study the sociological eories expounded by those who warn us of the advance towards the

mass mind and then turn our attention to our own society with mo than passing interest, we will discover that we hold a key to our pa ticular civilization's salvation. Just so long as rural Church leaders ke up their fight on behalf of the integrity of the smaller communities a keep their people in a state of awareness as to their value in the wor situation, the mass mind "age" will be prevented!

Contrary to some opinions, decisions of national and world importan are not *all* made in the city environment.

If we "faint not" we shall certainly reap abundantly in this, as in oth respects, through Jesus Christ our Lord.

May God bless us all in our Fellowship.

Yours in Jesus Christ,

John Peacock

—oOo—

Will You Be Missed?

JONATHAN said to his friend David: Thou wilt be missed because t seat will be empty. The vacant chair, with the soldier in the ar or the boy away from home, is a familiar symbol. You will be miss when you are not at church. Most ministers keep a mental roll. A mi ster once got tired of preaching to few people, so one night he announc he would preach to the pews for being always present, faithful, qui well behaved, reverent, dependable, and there for years. A seat cou be vacant with a man in it. Nor snow nor rain keep pews from their a pointed places. They show about as much results of the sermon as ma other attendants. They worship in beauty. They stay through the s vice; are never late; they never rush out. They observe the Sabba and have religion week days also. They watch the stinginess of little so and the pettiness of those who don't speak to each other and they a still faithful. When you are not at church you are missed by the minist the attendants, your friends, those who think someone should go but do n wish to go themselves, those who use your absence as an excuse, by sain and angels, by God.

You will be missed if you do not take place in the Christian li Demas left, having loved the present world. Napoleon wrote one of h marshals: 'We fought the battle and you were not there'. Great mi sionary triumphs are recorded-but your dollar was not there. Every chur should be fighting in local social action. The church today is lacking this fellowship of fighting evil. And many who should be helping a missed.

ODIS B. HINNANT

—(The Virginia Churchman)

Town and Country Work in the Episcopal Church

—as seen from a perspective of thirty years

Rev. E. Dargan Butt

SHALL endeavor to look back on a Ministry of thirty-three years, and and to five years before that when I was a student, in which the use of the town and country church has been one of my greatest concrns, and to see some of the things I feel have been accomplished, and indulge in a few ideas and suggestions about the future.

I was born and bred, not in a briar patch, but along the sidewalks one of our Southern cities. It wasn't until I came to live in the country d to know rural people that I came to appreciate them and their way life, and to become concerned about their welfare.

Before I went to seminary, I spent two years at the Du Bose Memorial hurch Training School, at Monteagle, Tennessee, in a strictly rural tting. It was there, as a student, that I became acquainted with a farm mily, and came to realize that the *general* attitude toward rural folk that day was, to great extent, shared by the Church, and that rural urches, rural church work, and rural church workers were looked wn upon and treated rather as a problem than with great appreciaon. One night, as a group of us were sitting under an oak tree in farmyard, and discussing the outlook for rural work in the Episcopal hurch, it seemed to come to me that here was the calling of my ministry. made up my mind that with the help of God I was going to make me contribution to this area of the Church's life and work. I spent venteen years in the town-country ministry, three years in urban work, d the past thirteen years teaching this and other subjects in a seminary d operating the Southern Town and Country Church Institute during e summer months. To say the least, it has been a rather difficult, but emendously rewarding, ministry. I have seen a great deal of this mintry; have learned a lot about it; and I want to share something of it with u today.

I didn't come on the scene early enough to know many of those who augurated the Town-Country Movement in the Church, which began 1920. There were Dean Charles N. Lathrop, Executive Secretary of e Department of Christian Social Service, of National Council, who d the primary work of getting the cause of rural church work before ational Council for serious consideration. Then there were the Rev. L. Provost, first President of the Rural Workers' Fellowship; the Rev. scar Meyers, Jr., first Secretary of the Rural Workers' Fellowship; heodore S. Will, author of a small publication, "The Rural Parish;" e Rev. C. W. Whittemore; and the Rev. E. S. Ford.

It was my privilege and pleasure, however, to have known the Rev. red D. Goodwin, who was to become the first Secretary for Rural

Work in National Council, later the Bishop of Virginia, and the autho of the first full-size Episcopal book on the subject, "Beyond City Limits."

No one can over-estimate the value of the Rural Workers' Fellowshi Organized in 1924, it gave as its purpose: 1) "To promote the whol ministry of the Church in rural communities; 2) To increase fellowshi among those interested in such service; and 3) To aid the Nationa Council in its service to the rural field and workers." It has been th rallying point of rural church workers, and has offered a fellowship t those working in isolated places, helping them to realize that the are not alone in this work, but are a part of a splendid band of leade and workers in this area of the Church's life. The Rural Worker Fellowship Prayer Cycle has been a source of great spiritual comfor and strength to town-country workers. These intercessions seal the fe fellowship, and make it a living thing, not only when rural worke meet together, but more so when they are separated and isolated, and nee this sense of community in prayer and devotion.

In the summer of 1927 I attended for the first time the Town-Countr Leadership Training School, at the University of Wisconsin. This two week short course, began in 1921, and attended from the beginning b the leaders of the Town-Country movement of the Episcopal Church had a tremendous influence on the members of the Church who attended It not only gave them much scientific knowledge of the structure an needs of rural society, but also furnished a rallying point for this grow ing movement within the Church. To Prof. John H. Kolb, of th School of Agriculture of the University, and Director of the Short Cours and the other leaders and teachers, should go the undying appreciatio of the Episcopal Church for their unselfish and inspiring leadershi with a flair for organizing the work to be done; with a great spirit an dedication to the task at hand; and with a devastating drive that leave his weaker brethren panting for breath as they try to keep pace wit their leader. He has developed the work; experimented with new an better methods; and built the leadership for this work into the structur of the Church in such a way that, as far as we can see, it is here to sta as one of the great considerations that must always be before the Churc for her attention and support. What are some of the ways in which under this leadership, town and country work has been further de veloped? They might be summed up under three heads: an educationa program, an adequate budget, and a permanent organization.

Under the *educational program* there have been further development of courses on town and country work in our theological seminaries. To day, courses on town and country work are being given in four of th seminaries, while others have speakers come in from time to time t talk on the subject.

The effort to have courses on town and country given in more o our seminaries revealed the need for more men trained to teach th subject, and possessing the necessary academic qualifications to teach. A a result, there has been set up a scholarship fund for men interested an

ith the ability to take graduate work leading to the degree of Master f Sacred Theology, in Pastoralia, majoring in Town and Country Work. everal men, including your speaker, have taken advantage of this pportunity.

A great achievement of the educational program has been the de-elopment of summer training institutes in town and country work for eminarians and women church workers. Beginning at Roanridge, there as developed the National Town and Country Church Institute, for everal years under direction of the Rev. Norman L. Foote, now Bishop f Idaho. Other institutes were organized and now exist in a regional asis: The Parish Training Program of New England, under the Rev. larry Jones; the Middle Atlantic Training Institute, under the Rev. ohn Baden; the Western Town-Country Church Institute, under the ev. Robert Nicholas; and the Southern Town and Country Church nstitute, of which your speaker has the privilege of being the Director. lso existing are several Diocesan Institutes, notably the Cass Lake rogram, in Minnesota, until recently under the direction of the Rev. Villiam Key. All these institutes have done more, perhaps, than any ther one thing, to inspire and train men and women for the town nd country ministry of the Church.

The General Convention *budget* for town and country work was for any years a very small one. At the Convention of 1946, however, after vo rousing speeches by the Rev. Dr. George A. Wieland, Executive ecretary of the Home Department of National Council, and Prof. Wil-am V. Dennis, of Pennsylvania State College, the Convention adopted resolution granting the Department $60,000 per year for the following ree years, for "the extension and vitalization of town and country hurch work". This amount has been increased as of this date to over 80,000 per year, giving Town and Country Work a firm budgetary asis upon which to carry on its work.

The *organization* of Town and Country Work in National Council ad been in a process of development ever since Dean Lathrop first egan looking in that direction in 1920. In 1949 its place was finally ttled. On January first, of that year, there was organized in the Home epartment of National Council a Division of Town and Country Work, ith Mr. Samuelson as full-time Executive Secretary, and Miss Elizabeth hea (later to become Mrs. Samuelson) as Assistant Secretary. Today is work is carried on in such an organization, with its prestige and fficiency of work and promise of permanency. The Rev. William avidson is now Associate Secretary.

At the General Convention of 1952, there came another step in the rfecting of the organization for this work. The Joint Commission Rural Work, that had been functioning so well since its appointment 1928, asked to be dissolved, giving as its reason the fact that the sential purpose for which it had been created had been achieved. he place of the Joint Commission was taken by The National Advisory

Committee on Town and Country Work, which meets annually and provides the necessary counsel and assistance to the officers and members of the Division in formulating and carrying on its work.

The Rural Workers' Fellowship has grown and developed over the years. In 1941 it affiliated with the Christian Rural Fellowship, and in 1949 began making annual awards to individual clergy and laymen for meritorious service in town and country church work. For a number of years clergy and laity of the Anglican Church in Canada have been members of the Rural Workers' Fellowship, thus bringing town and country workers of both branches of the Anglican Communion close together in fellowship and service, with the added advantage of wider leadership from both sides of the border.

Of great significance, too, to town and country work was the organization in 1950 of the Unit of Research and Survey, of National Council whose appraisals of many Dioceses and Missionary Districts has been of great help in determining the missionary policy and procedure for town and country work.

This is the picture pretty much to date. I've said little about town and country work in the various Provinces and Dioceses and Missionary Districts. Not that this is unimportant, but because they reflect generally the picture of the work on the national scale. Some of the Provinces, as well as Dioceses and Districts, have well-organized and functioning committees on Town and Country. They have annual conferences and in general take the work very seriously. This is a far cry from 1920 and something for which we can be greatly thankful. Our work, however, is not done. We are organized for action on many fronts, and we have knowledge and equipment. But there are many things yet to be done. "We have just begun to fight." I would suggest three areas to which I think our attention should be turned. 1) Toward a greater understanding by the Church as a whole of the nature and significance of the modern town-country community; and with that, a more efficient Ministry to the open-country areas.

We talk in our Church about "Rural Work", but what we usually mean is town work. This is because, with some glorious exceptions, the Episcopal Church has comparatively little open-country work. Our clergy are assigned to a town church, or most likely to a field consisting of two or more towns, with thought given to the open-country around these towns, and no plan for working in these areas. At the same time the open-country churches throughout the land are becoming fewer and fewer, thus leaving many farm folk shut off from the ministry of any church, unless they can and will arrange to go to the town nearest them for this purpose. I am not advocating opening a number of open country churches. (We do not have the resources, nor is it advisable to try.) I am appealing, however, for a new appraisal of our town church work, so as to fit it in to the natural community organization and include in the scope of its ministry, the countryside surrounding the town. There is nothing new in this pattern. We have been talking

out it for a generation, but little has been done. The time has come hen we must take this matter seriously, or default on one of the most mpelling obligations we have in the town-country ministry.

I call for a conference of bishops of rural dioceses; of priests working the town-country field; and of lay folk, members of town-country ongregations; to discuss seriously this matter and publicize what plan f action they may devise in this connection. 2) The second suggestion rows out of what I have just said, and that is the question of where an we get adequate leadership to man our town-country work if we mit what we have to one natural town-country field each.

We don't have enough clergy today for our town-country work even y giving one priest three or four towns to take care of. How are we oing to find enough men for the work if we limit each priest to one own and the countryside around? And yet, that is what we are going o have to do if our rural work is to be really effective.

In the November, 1958 number of "Crossroads," there is an article entled, "A Pattern for the Rural Church," by Captain Thomas C. Wheat, f the Church Army. Captain Wheat showed me a copy of this article efore it was printed and asked me what I though of it. I said that any people would think he was depreciating the Ministry of the Church. ut that is not so. He is simply making a plea for the development f a lay ministry to assist the town-country priest in his work, relieving im of many things he has to do, but which could be done very well y laymen, and making it possible for the priest to spread himself over uch more territory without losing the effectiveness of the ministry f the Church.

I commend this article to you, because I believe that it is along this ine that we must seek the solution of our problem. And again I call or a special conference, composed primarily of laymen from our own and country churches to discuss this matter and devise ways of erfecting this type of service to the town-country field.

3) Lastly, I make a plea for Evangelism.

The Episcopal Church is growing today, but her growth is due to great extent to two sources: rearing her own children, and receiving embers of other church bodies into the fold. Little is being done — ven attempted — by way of a vital ministry to the multitudes of folk hroughout the land who are not yet Christians.

I do not mean a return to what has proved to be futile and obnoxious this regard, but to the New Testament use of the term, and underanding of the content of the Gospel, and a compelling spirit to proaim it to all men. Again, I call for a conference. A conference on vangelism, composed of those who are interested, and those who have ad some success, to decide what we mean by the term; what it is we want o proclaim; and how we are going to proclaim it.

There is much I have left out. There are many people who have made and are making fine contributions to the building up and carrying on of our town and country work who have not been mentioned.

"What more shall I say, for time would fail me to tell of . . . ." Bishop Bartlett, Francis Allison, Maxwell Brown, Samuel Keys, and many others. They, too, have my general, if un-spoken, praise. We have had splendid leadership. We have come a long way, under God, the past thirty years. But we will not stop here. Under, we trust, the guidance of the Holy Spirit we will go on to bigger and finer things in the days to come, to the honor and glory of Jesus Christ, our Lord.

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DIVISION DOINGS

By the Staff of
The National Council, Division of Town & Country

Town and Country Map

Under Division auspices an attractive new wall map entitled "The Episcopal Church in Town and Country" is now available at $1.25 per copy from the National Council, 281 Park Avenue South, New York (10) N. Y. The Map, which is 24" x 40", shows the strength of town and country congregations in each diocese in the continental United States, the areas of expected rapid population growth, the location of student field training program centers; and by border charts and graphs, a number of other interesting items. When the packet of town and country study materials becomes available, the map will be included for the use of study groups. In the meantime it may find many uses in rural and urban churches alike. Several copies of the map will be placed for loan to town and country Churches through the Library at Roanridge. Requests may be addressed to Library, National Town-Country Church Institute, Route 3, Box 371, Parkville, Mo.

Meeting of Student Training Program Directors

Reaffirming the importance of providing opportunities for field training under supervision during the summer months for seminaries and women worker trainees, the directors of the seven regional training programs related to the Division met at Roanridge in November to compare experiences, define standards, and plan for the future. A revision of the Division's "Manual on Student Field Training" has been published as a result of the meeting and visits to seminaries on behalf of the program are now underway. Clergy-directors present for the sessions were: Francis Allison, Midwest Training Institute, Roanridge, Parkville, Mo.; John Baden, Middle Atlantic Training Institute, Buckeystown, Md.; Dargan Butt, Southern Training Institute, Valle Crucis, N. Car.; Harry Jones, Parish Training Program of New England, Whitinsville, Mass.; Edwin Eilertson, North Central Training Program, Cas-

ake, Minn.; Bob Nicholas, Western Training Institute, Weiser, Idaho; d Wes Frensdorff, the new North Pacific Training Institute, Darring- n, Washington. Also attending was The Rev. Max Pearse, Church ivinity School of the Pacific, Berkeley, Cal.

ewsletter and Mailing List

A recent Newsletter from the Division containing announcements of nportance to all U. S. town and country clergy in the Episcopal Church as sent to persons whose names are in the Division list. Since this st is confined to U. S. clergy and was not compared with the R.W.F. st, it is possible that many R.W.F. members did not receive the News- tters. *Crossroads* readers, including Canadian clergy or lay members ho did not receive this Newsletter, and would like to be placed on the st are invited to send a postcard to Division of Town and Country, 31 Park Ave. So., New York (10), N. Y.

hurching Sparsely Settled Areas

"A Christian Ministry for the Sparsely Settled Areas of the Northern reat Plains" was the subject of a conferences under general auspices the National Council of Churches held at Rapid City, S. Dak. in ovember. Bishop Emery of N. Dak. led the conference worship, nd the opening address: "The Task of the Church in the Northern Great ains" was made by Division Associate Secretary, Bill Davidson. Other piscopal Church representatives responding to the invitation to attend ere: Bishop Gesner, S. Dak., and The Rev. Messrs. McElligott and nes, N. Dak., Cheales, Wyoming; and Wild, S. Dak. The conference, ke its predecessors at Billings, Mont. in 1957, and Bismarck, N. Dak. 1955, affirmed the necessity of a common approach by the Churches orking in the Northern Great Plains in order to extend Christian fluence and maintain the church as an institution in the area of concern.

hat the Division Staff is Doing

New Associate Secretary and Director of the N.T.C.C.I. at Roanridge, *rancis Allison* has been getting settled at the Institute in Missouri and tablishing the work he will do in his new position. As the director the Midwest Training Institute of the student training program he as been visiting bishops in the midwest area on behalf of the pro- am. Francis is anxious to extend the facilities of the Film Library nd the book lending library of the Institute and would welcome inquiries ddressed: The Rev. W. Francis Allison, National Town-Country Church stitute, Route 3, Box 371, Parkville, Mo.

Associate Secretary, *Bill Davidson,* in recent months has attended a eeting of the advisory committee for A Christian Ministry in The ational Parks, visited Bill Spofford's class at E.T.S., talked to the Rapid ty meeting mentioned above, participated in a workshop on farm bor problems and the family farm held in Washington, D. C., by the ational Council on Agricultural Life and Labor, and previewed in nicago with other members of the soil stewardship advisory committee the National Association of Soil Conservation Districts, a new 16mm.

movie entitled "The Earth Is The Lord's" which should be available for showing by Rogatifontide.

Executive Secretary, *Cliff Samuelson,* made an extended trip to the Division field demonstration projects in Eastern Oregon and Olympia in October, led the meeting of the directors of summer student field training programs in November, represented the Division at the meeting of National Council held in Milwaukee, Wis., in December, and has attended to the ongoing administrative details of Division planning and operation.

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Afraid of That Which is High

(Eccles. 11:5)

To every man there openeth,
Ways and a way and ways,
And the high soul climbs the high way,
And the low soul gropes the low,
And in between on the misty flats
The rest drift to and fro.
But to every man there openeth
A high way and a low,
And every man decideth
Which way his soul shall go.

There are those who are afraid of "high church." High generally means Catholic, in the sense of following the universal church of the past. Catholic faith does not require high ritual, but what is intended to heighten reverence. We know more today of what is really "Catholic" than we did twenty years ago. Unfortunate practices which are neither Catholic nor Protestant have driven people away from church. The worship of the Most High cannot be too high.

There are those who are afraid of a high faith. With childish minds they want the spectacular, the simple, the ignorant. A high faith will be mature, poetic, social, humble in worship, seeking quality rather than quantity.

There are those who are afraid of high standards for their own lives. Sainthood is the normal objective of the Christian. Too many confirmed are not converted. A small church should afford more opportunity for spiritual growth, as grass grows when not overshadowed by trees. The Christian faith also demands high standards of social life. Instead of conformity, it calls for living above the world in ways of thought and action, in brotherhood, peace, justice, kindness, truth.

We all need to be high churchmen in this sense. Climb the high mountains of life, and live with the Most High God.

Ministering to State Institutions

Rev. Jennings W. Hobson, Jr., of Old Church Parish, Hanover County, resident of The Interdenominational religious work foundation, which, nrough the gifts of the various Protestant Churches of Virginia, has under-ken the responsibility of the Church to minister to the spiritual needs f the people in our state institutions.

When the organization was started in 1920 Church Bodies controlled as ell as provided, the financial requirements of this newly organized group represent the Churches of Virginia in a spiritual ministry to the people these institutions.

The growth of the INTERDENOMINATIONAL RELIGIOUS WORK FOUNDA-ION during these 40 years has been remarkable. Every Governor of 'irginia for all these past years has endorsed our work.

The gifts of the various denominational boards have likewise increased uring the past years. The Episcopal Diocese of Virginia leads the list f Church groups giving to our organization.

For the past few years the work of the INTERDENOMINATIONAL RELIGIOUS 'ORK FOUNDATION has expanded faster than the Churches' support, and o continue our work the organization has had to ask Christian friends hroughout Virginia to help carry the budget for our operation. If the 'hristian forces of Virginia knew more about our work they would ladly provide adequately for our operations.

The population of the State Institutions has grown because of the ncreased rise in population and also because of the growth in crime nd sickness.

The organization has trained Chaplains and Directors of Religious ducation in the major institutions.

The INTERDENOMINATIONAL RELIGIOUS WORK FOUNDATION operates n 57 locations throughout the state, either with a paid staff of trained eligious directors or a host of volunteers.

It is a challenging job to minister to the spiritual needs of more than 5,000 people in our state institutions.

Can you imagine what it means to have a trained religious worker who epresents the Church at Beaumont Industrial School for Boys? Here ve have a part-time minister of the Gospel. He is trained and placed here by our organization. He represents YOU the Christian people n our state. There they have Sunday School every Sunday, a Church ervice every Sunday and the Chaplain visits them during the week—talks vith them—helps with their personal problems—tries to keep in touch vith them and their homes through correspondence. Recently eight oys, expressing such preference, were baptized by a Baptist minister in is local Baptist church.

This kind of service is provided for all the juvenile institutions, both

boys and girls, white and colored, in their separate schools. They at least know that the churches of Virginia care about them. It is a great thing when a boy or girl in these institutions comes to know that some one from the outside cares for them.

Our State Penitentiary in Richmond has a splendid trained minister who has religious services every Sunday, Bible classes for the men and many other religious services during the week. Recently the State of Virginia provided a beautiful chapel for these men. Chaplain R. C. Bennett states that his most important work is counselling the men when they come in, during their stay, and when they leave.

The same can be said for the women at the State Industrial Farm for Women where a specially trained Director of Religious Activities is lo does for the men.

Think of what it means to a man in a Prison Road Force Camp—isolated—no amusement—the same thing every day, work, sleep, eat. The work we do for these men, our most neglected group, reminds us of the words of Jesus, "I was in Prison and ye visited me—I was sick and ye comforted me."

The men in our State Farms also have our ministry. Especially important is our work at Southampton Farm where we have about 50 youthful first offenders, aged 18 to 25. How important it is that we present the Living Christ to these young men. How will they come out of these institutions—a credit to our state in the days ahead or a liability? They need this ministry!

Then, too, we have work in our state hospitals, Medical College of Virginia in Richmond and University of Virginia Hospital at Charlottesville.

We conduct our ministry to the shut-ins at our Sanatoriums. Even to the tubercular patients in our Penal Institutions who need someone.

To all of these we send religious literature by the thousands of copies. We supply our workers literature and supplies for these people.

When one leaves our penal institutions they need guidance and help. We are there to serve them—counsel with them—give them financial aid, if need be—and try to help secure a job—and give the inspiration needed to make their way in the community and the church.

The headquarters of INTERDENOMINATIONAL RELIGIOUS WORK FOUNDATION, INC. are at 320 West Cary Street, Richmond 20, Virginia.

ODIS B. HINNANT

The Virginia Churchman

—oOo—

"Money, money, money,
I do not regard thee as holy,
But I do not see how thou goest out so fast
When thou comest in so slowly."

Ogden Nash

Who Calls the Shots?

THE idea that a man is "called by God" into the ministry as a life work is rapidly being discarded. It seems very real at the utset, however, to many who enter our seminaries to prepare for the riesthood. But to the great majority of those just emerging from ese halls, the "I want" or "I don't want" has already assumed definite hape in their thinking and planning.

Sent, after ordination to the diaconate, to the "Siberia" of the two-or-ree-point mission field, the clergyman now a priest serves his two or hree years to meet his obligation to the bishop who subsidized him in he seminary, then begins on his own initiative to start the ladder climb-ng to the large, urban or suburban congregation, thence to the deanship f a cathedral. From that vantage point it is for the favored few a not ifficult jump to the high office of bishop.

All the way along the climb to cultural advantage and social prestige he "I want", or the more tactful "I would like" takes the place of the ssured "I believe the Lord has called me", although the former is often ationalized into the latter.

In this process which can be noted operating throughout the Church, nly a small proportion of the clergy preserve their initial idealism and heir selfless devotion to the needs of Church members as individuals. Most of those who retain these too rare qualities are priests who have een summoned to "come up higher"; they did not seek the transfer, nd all of these left reluctantly the smaller congregations to whose families hey were bound by the close ties formed by years of devoted service.

Those whose knowledge of the Church is much more than parochial re dismayed by what is happening to Church congregations while the dder climbing goes on apace. The worse effects, perhaps, are seen in he smaller congregations in towns and villages, where both membership nd activity rise and fall over and over again through the years, producing sort of religious numbness. But the large urban congregations pay a eavy price, too, for their apparent success. They become aggregations of tomized individuals meaning very little to one another, and having ttle corporate effect on their environment. The clergyman moves into he ranks of the professional administrators, and the institution over vhich he presides merges into the cultural pattern of impersonal, mobile, ootless city and suburban life.

These observations on the current scene have by-passed a large proportion f the parochial clergy who for one reason or another have not been promoted". They continue year after year in parish or mission, in a color-ess routine of customary though generally useful duties. Also over-ooked is a much smaller group of clergymen who, unnoted and unsung, ave had rich and very fruitful ministries in towns and countryside.

They resisted the attractions of the "larger opportunity" because they had a clear vision of the possibilities where they were and recognized tremendous unmet needs.

They resemble the country doctor in Lancaster County, Pennsylvania who on call served Johns Hopkins Hospital as one of its most outstanding diagnosticians, but who refused to surrender his country practice. And like Albert Schweitzer in the Belgian Congo, these undecorated Episcopal clergy retained the simple, gripping conviction that they were "called of God". And some of them still do.

If for most of our religious leaders the sound of a "call" has become dim, what can laymen now understand by "the high calling of God in Christ Jesus"? Or by "called to be saints"? Who is doing the calling? Who "calls the shots"?

(The Witness)

—oOo—

56c a Year

56 cents a year? What can we get from that little giving? Certainly no tax is that low. Not even the average giving of church members is that small. But 56c a year is what the United Nations is costing each of us. "God loves a man who is glad to give". (II Cor. 9:7)

The Episcopal Church is committed to the support of the United Nations. Our women are asked to study it and work for it. It is one of our tasks as Christians.

We may be proud that our nation led in starting the United Nations and that we have kept it going. It is not a world government, nor unconstitutional, nor subversive, nor perfect. But it is a place where public opinion of the world can be learned, where we can see how delegates act, where the free world gets consolidated as it sees how others behave. It has stopped wars in many lands, and has halted aggression in others.

It operates through an assembly which is increasingly a reflection of world sentiment, through a council which represents the major powers, through a world court which decides international cases. It exchanges cultural and educational knowledge through UNESCO; it provides finance for needed developments through world banking; it protects labor; the agricultural organization has made it possible for other nations to raise more food, and the World Health Organization has made the world safer for all of us.

God has wrought in the history of our own country; God has wrought beauty in the world of nature. Through science and invention God has made one world. We cannot isolate ourselves in state, church, or nation. The world is now a neighborhood; we must make it a brotherhood, bringing to one world the message of one God, one faith, one gospel of hope.

14 Points of a Good Bishop

The Rev. William Porkess, D.D.

1 A man in whose speech and work the spiritual impress has clearly stood out.

2 A prophet who has made a distinct place for himself in largeness of vision and fearlessness of action.

3 An investigator, of such keeness of detection, that he has quickly marked the great difference between mushy talk about, and healthy representation of, brotherhood.

4 A man, sufficiently mature to have reached the deepest convictions concerning the world's greatest problems, and leaving no doubt about his position.

5 A lover of children, and whom the boys and girls love equally.

6 A man who has never put popularity first in his life's work.

7 A spokesman, who firmly believes in the whole Gospel of our blessed Lord, and has so preached it that people are increasingly willing to lend him their ears.

8 A judge of men, to such an extent that he would not hestitate to deal firmly, kindly, and justly with the rich and poor man, and layman, and the priest, alike.

9 A man who has shown an eagerness for learning from, as well as teaching, others.

0 A man who has manifested the recognition of God's people, even if they were of another fold.

1 A man who, according to the average length of human life, could be counted on to give, at least, 10 years of vigorous Christian service to the diocese.

2 A man who has never lost his head because of the bestowal of various Church honors.

3 A man who has proved himself to be equally at home in the palace and the cottage.

4 A man who has given no evidence of seeking the highest office of the Church, but is, rather, quite willing and happy to remain where he is.

(The Living Church, April 14, 1923 and October 18, 1959)

R.W.F. Officers — The Rev. John Peacock, Pres.; The Rev. Smith L. Lain, Second Vice Pres.; Annette Geiger, Sec'y.; Mr John Webner, First Vice Pres. (Other new officers elected, but not in attendance ar not in the picture.)

Fellowship Award Presented to the Rev. Clifford L. Samuelson. The Rev. Douglas Pitt, conductor of meditations for the meetings; Mr. Samuelson; John Peacock, Pres.; and W. Francis Allison, installing officer.

PRAYER CIRCLE

The Rural Workers' Fellowship

January and February

OR THE RURAL WORKERS' FELLOWSHIP

O Lord of field and flock, of forest and mine, whose children worship hee as well from the small town and country churches as from the great-st cathedrals across our land; we humbly beseech Thee to behold and less the members and activities of the Rural Workers' Fellowship of he Episcopal Church. As our common interest binds us together may ve be ever mindful of thy loving presence among us; and as we concern urselves with the ministry to the few, the isolated and the scattered, vilt Thou give us a sense of our oneness with Thee and Thy whole Church. All this we ask in the Name of that great Shepherd of the heep, Thy Son, our Saviour, Jesus Christ. Amen.

OR THOSE WHO SERVE IN TOWN AND COUNTRY AREAS

O God, Father of all and lover of all, we beseech thee to bless all those who through Thy Church seek to serve Thee in the rural areas of the vorld, especially thy servant.

Help him in his efforts to sow the seed of Thy Kingdom, and when he harvest seems meager or far off, confirm Thy promise to him and ake him believe that in due season he shall reap abundantly if he faints ot: through Jesus Christ, our Lord. Amen.

MARCH

1.

The Reve. Donald H. Feick; 159 S. Second St.; Newport, Penn.
The Rev. Ralph E. Fogg, Jr.; R. D. 1; Willseyville, New York

2.

The Rt. Rev. Norman L. Foote; 107 E. Fort St.; Boise, Idaho
The Rev. Sampson W. Foster; 632 W. O'Hea St.; Greenville, Miss.

3.

The Rev. Arthur Freeman; P. O. Box 457; Fremont, Calif.
The Rev. W. Frensdorff; Box 427; Darrington, Washington

4.

The Rev. H. L. Fullerton; St. Dunstan's Epis. Church; P. O. Box 81 Mineola, Texas
The Rev. John M. Galagan; 107 W. 9th Ave.; Ritzeville, Wash.

5.

The Rev. W. D. Gant; Box 76; Black Diamond; Alberta, Canada
The Rev. M. A. Garland; 111 Temple St.; Fredonia, New York

6.

The Rev. Raymond E. Gayle; 3rd & Miami Sts.; Waynesville, Ohio
Mrs. Annette Geiger; 190 N. Portage Path; Akron, Ohio

7.

The Rt. Rev. Conrad H. Gesner; 200 W. 18th St., Sioux Falls, South Dakot
The Rev. Canon J. G. Gibbons; All Saints' Rectory; Box 30; Athabasca; Alberta, Canada

8.

The Rev. Walter E. Giles; Tioga-Tompkins Mission; Box 248; Candor, N. Y
Mr. F. M. Gillespie; 321 Broadway; San Antonio, Texas

9.

The Rev. Carter S. Gilliss; Poolesville, Maryland
The Rev. J. Rodney Glasgow; St. Paul's Church; Edneyville, North Carolin

10.

The Rev. D. T. Gleason; 7200 Walker Mill Road; Washington 27, D.C
Mrs. S. G. Godfrey; Applewhite Lane; Conway, South Carolina

11.

The Rev. David C. Graham; 506 Orange Ave.; Los Altos, Calif.
The Rt. Rev. Walter H. Gray; 1335 Asylum Ave.; Hartford 5, Conn.

13.

The Rev. Norman Green; Box 116; Beamsville, Ontario, Canada
The Rev. Robert Greene; St. Helen's Rectory; Fairview, Alberta, Canad

14.

Miss Katharine Guice; 281 Park Ave., South; New York 10, New Yor
The Rev. Samir J. Habiby; P. O. Box 812; King, Calif.

15.

Mr. George Haddaway; Box 750; Dallas, Texas
The Rev. Canon R. Haines; Smithville; Ontario, Canada

16.

The Rev. Canon E. M. Hall; St. Stephen's Rectory; Swift Current; Sask., Canada
The Rt. Rev. Donald N. V. Hallock; 804 E. Juneau Ave.; Milwaukee, Wisc.

17.

The Rev. Charles G. Hamilton, Ph.D.; Booneville, Miss.
Dr. Harold J. Hamilton, Ph.D.; 902 Second St.; Cadillac, Mich.

18.

The Rev. William J. Hanks; Fort Yates; North Dakota
The Rev. Paul Hannaford; 111Water St.; Greenville, Ohio

19.

The Rev. Walter Hannum; St. Stephen's Mission; Fort Yukon, Alaska
Mr. Peter Hansen; 4143 Moody St.; Corona, Calif.

20.

The Rev. Alex B. Hanson; P. O. Box 12; Murphy, North Carolina
Mr. A. D. Hardie; Box 326; Colborne; Ontario, Canada

21.

The Rev. Dennis Harris; Gibsons, B. C., Canada
The Rev. George H. Harris; St. George's Church; Lake Landing; Engelhard, N. C.

22.

The Rev. Odell G. Harris; P. O. Box 490; Fort Valley, Georgia
The Rt. Rev. B. A. Hart, B. A., L.Th.; St. Mark's Rectory; High Prairie; Alberta, Canada

23.

The Rt. Rev. J. M. Harte, D.D.; 2220 Main St.; Dallas,Texas
The Rev. Benson H. Harvey; St. Philip's Church; 126 Main St.; Easthampton, Mass.

24.

Capt. Reginald Harvey; 125 E. Broad St.; Columbus 15, Ohio
The Ven. W. D. Hasell; Loverna, Sask, Canada

25.

The Rev. Leonard Hatfield; 600 Jarvis St.; Toronto 5, Canada
The Rev. F. W. Hawthorne; 315 N. Evans; Tecumseh, Mich.

26.

The Rev. John G. Hay, S.T.B.; 414 S. Arizona; Dillon, Montana
The Rev. Richard C. Heintz; Hinckley, Minnesota

27.

The Rev. Ben F. Helmer; 515 Third Ave. So.; Escanaba, Mich.
The Rt. Rev. M. George Henry; 46 Macon Ave.; Asheville, North Carolina

28.

Deaconess Mary C. Hettler; Box 271; Pioche, Nevada
The Rev. Arthur R. P. Heyes; 215 W. Eau Claire St.; Rice Lake, Wisc.

29.

The Rt. Rev. Walter M. Higley; 531 Oak St.; Syracuse 3, N. Y.
The Rev. James M. Hindle; St. Andrew's Church; Mount Holly, N. C.

30.

The Rev. J. W. Hobson, Jr.; Tunstall; Virginia
The Rev. Carl Hoch; 308 Second St.; Defiance, Ohio

31.

The Rev. B. C. Hodson; Rocanville, Sask., Canada
The Rev. William H. Hogshead, Jr.; P. O. Box 574; Shandon, Calif.

APRIL

1.

The Rev. Raymond L. Holly; 8020 Bay Parkway; Brooklyn 14, N. Y.
The Rev. Desmond Holt; Box 9; Enderby, B. C., Canada

2.

The Rev. John G. Holton; P. O. Box 316; Mandan, North Dakota
The Rev. Harold A .Hopkins, Jr.; 132 Highland Ave.; Millinocket, Maine

3.

The Rev. N. Hornby; Emmanuel Parsonage; Richard's Landing; Ontario Canada
The Rt. Rev. William W. Horstick; 510 S. Farwell St.; Eau Claire, Wisc

4.

The Rev. William G. Huber; 127 W. Mound St.; Circleville, Ohio
Mrs. G. C. Huffnagle; Ridgeway, Colo.

5.

The Rev. Canon H. R. Hunt; 600 Jarvis St.; Toronto, Ontario, Canada
The Rt. Rev. J. Wilson Hunter; Box 17; Laramie, Wyo.

6.

The Rev. Philip C. Jefferson; 3 Sandalwood Pl.; Don Mills, Oontario. Canada
The Rev. James L. Jenkins; 306 S. 3rd Ave.; Virginia, Minn.

7.

The Rev. William C. Johnson, Jr.; 107 E. Fort St.; Boise, Idaho
The Rt. Rev. E. H. Jones; P. O. Box 8116; San Antonio 12, Texas

8.

Mr. Gerald Jones; Anglican Theol. College; 5050 Chancellor Blvd.; Vancouver, B. C., Canada
The Rev. Harold S. Jones; Trinity Church; Wahpeton, North Dakota

9.

The Rev. Harry H. Jones; 41 Pine St.; Whitinsville, Mass.
Capt. Robert Jones; Church Army in U.S.A.; 662 Ave.; New York 10, N. Y.

10.

Mr. Theodor eF. Jones; P. O. Box 21; Bowman, North Dakota
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11.

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The Rev. & Mrs. Harold R. Keen; R.R.#1; Grand Ridge, Ill.

12.

The Rev. Philip K. Kemp; P. O. Box 574; Provo, Utah
The Rev. Ralph J. Kendall; Box 86; Eutaw, Ala.

13.

he Rev. Samuel N. Keys; 526 S. Pine Ave.; Arlington Heights, Ill.
he Rev. Kale F. King; 906 Sixth St.; Rupert, Idaho

14.

Ir. Harris H. Knauss; Box 5; Valley City, North Dakota
he Rev. Smith L. Lain; 154 Putnam Park; Greenwich, Conn.

15.

he Rev. Arthur W. Leaker; St. Alban's Rectory; 31 Broad St.; Danielson, Conn.
he Rev. Patrick V. Lee; St. John's Mission; Box 172; Ericksdale, Manitoba, Canada

16.

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Ir. Victor J. Leonardi; 74 Coloma St.; Placerville, Calif.

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apt. Raymond W. Lewis; P. O. Box 426; Barstow, Calif.

18.

he Rt. Rev. William Lewis; Box 1590; Reno, Nevada
he Ven. G. O. Lightbourn; Shanty Bay; Ontario, Canada

19.

he Rev. R. F. Livingston, M.D.; Box 4, Sonoma State Hosp.; Eldridge, Calif.
he Rev. Herbert K. Lodder; St. Andrew's Church; Evans Mills ;New York

20.

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he Rev. Albert Lucas; 469 Wall St.; Bend, Oregon

21.

he Rev. Ogden Ludlow; New Milford, Penna.
Ir. Skiddy Lund; 340 W. 25 St.; New York 1, N. Y.

22.

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he Rev. J. N. McAllister; Rt. 6, Box 275; Salisbury, North Carolina

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he Rev. Jay W. McCullough; P. O. Box 56; Russellville, Ky.

24.

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he Rev. L. G. McFarlane; R.R. 1; Mono Mills; Ontario, Canada

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Ir. Gordon McNaughton; P. O. Box 480; Athabasca, Alberta, Canada

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he Rev. Thomas M. Magruder, Jr.; 507 Churchill St.; Fallon, Nevada

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28.

The Rev. R. H. Marsh; Wanipigon; Manitoba, Canada
The Rev. George Martyn; 125 S. Emerson; Wenatchee, Wash.

29.

The Rev. Howard Mason; St. James Church; Kemmerer, Wyo.
The Rev. Fr. J. E. Matheson; St. George's Rectory; Box 108; Pugwash Cumb. Co.; Nova Scotia, Canada

30.

Miss Esther B. Matz; 58 Hawthorne Ave.; Pittsburgh 5, Penn.
Mr. Osborne Mauck; Port Kennedy; Pennsylvania

MAY

1.

Mrs. Walter R. Mead; 421 Cherokee Rd.; Florence, S. Car.
The Rev. George E. E. Meades; Bethany; Ontario, Canada

2.

The Rev. J. A. D. Meakin; St. Andrew's Rectory; Colinton; Alberta, Canada
Mr. & Mrs. Hugh Mease; 4 Terrace Drive; Canton, North Carolina

3.

The Rev. George C. Merkel; Box 307; Atmore, Alabama
The Rev. Alfred G. Miller; 80 Linden St.; Salem, Mass.

4.

The Rev. & Mrs. Hershel G. Miller; 34 Central St. Northfield, Vermont
The Rev. Joel B. Miller; 167 W. Winter; Delaware, Ohio

5.

The Rev. James W. Mitchell; Millers Tavern, Virginia
The Rev. Alex D. Moffat, Jr.; Box 762; Dragerton, Utah

6.

Mrs. Fred Mole; Brown Apts.; Main St.; Princeton, W. Va.
The Rev. J. G. Moore, Ph.D.; 1427 Elmwood Ave.; Evanston, Ill.

7.

The Rev. A. Rufus Morgan; Route 1; Franklin, North Carolina
The Rev. Edward Morgan III; Hague, Virginia

8.

The Rev. Mack M. Morris; Box 542; San Marcos, Texas
The Rev. T. M. Nakayama, B. A.; Southern Alberta Mission; Box 55; Foremost, Alberta, Canada

9.

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The Rev. Donald A. Neish; St. Mary's Rectory; Bayfield, Nova Scotia, Canada

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11.

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The Rev. Herman Page, Jr.; 201 W. Montezuma Ave.; Houghton, Mich.

17.

Mr. Bertram Parker; 1601 Wilson Tower; Corpus Christi, Texas
The Rev. Limuel G. Parks, Jr.; 408 Hill Ave.; Forrest City, Ark.

18.

The Rev. W.P. Parrish; Washington, Virginia
The Rev. R. F. Parsons; Emmanuel Rectory; Sexsmith; Alberta, Canada

19.

The Rev. Donis Patterson; c-o St. Andrews Episc. Church; 117 Laurel Rd.; Washington Court House; Ohio
The Rev. George T. Pattison; Box 385; Mission City, B.C.; Canada

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The Rev. John Peacock, L.Th.; Box 315; Cowansville, Quebec, Canada
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The Rev. Jack Peck; P. O. Box 155; Princeton, Ontario, Canada

22.

The Rev. W. A. Perschbacher; 223 Willis; Bad Axe, Mich.
The Rev. Waldo I. Peterson; 203 S. Main St.; Berlin, Md.

23.

The Rev. James S. Petty; Stanley, Virginia
The Rev. Walter E. Phelps; 2299 Santa Ynez Ave.; San Luis Obispo, Calif.

24.

The Rev. & Mrs. John Philbrick; St. John's Church; Main & South Sts.; Ashfield, Mass.
The Rev. L. M. Phillips; 4248 Noble St.; Bellaire, Ohio

25.

The Rev. Richard M. Pieper; 225 37th St.; Des Moines, Iowa
The Rt. Rev. James A. Pike; 1055 Taylor St.; San Francisco 8, Calif.

26.

The Rev. N. D. Pilcher; St. Chad's College; Regina; Saskatchewan, Canada
The Rev. Douglas Pitt; P. O. Box 216; Stanardsville, Va.

27.

Mr. Starr Pope; 1217 McBride Lane; Corpus Christi, Texas
The Rev. P. G. Porcher, Jr.; St. Matthews Church; Fort Motte, S. Car

28.

The Rev. Ralph E. Porritt; Arthur; Ontario, Canada
The Rev. Wm. Portman; St. John's Rectory; Milden, Sask., Canada

29.

The Rev. Andrew E. Potter; P. O. Box 1; Kitscoty; Alberta, Canada
The Rev. Victor Potter; Virginia Theological Seminary; Alexandria, Va

30.

The Rev. Schuyler Pratt 720 Monterey St.; Hollister, Calif.
Mr. William S. Pregnall; Ridgeland, South Carolina

31.

The Rev. John P. Prest; P. O. Box 57; Lucan, Ontario, Canada
The Rev. Clay Puckett; St. Thomas Epis. Church; 4100 Up River Road
Corpus Christi, Texas

—oOo—

PRAYERS

FOR TOWN AND COUNTRY SCHOOLS AND CONFERENCES

Almighty God, who didst teach the hearts of thy faithful people by sending to them the light of thy Holy Spirit, we beseech thee to pour out thy blessing upon all schools and conferences meeting to further the Church's work in Town and Country places, ecpecially

. Guide those who teach and those who learn that so thy Holy Name may be glorified and the bounds of thy Kingdom enlarged; through Jesus Christ our Lord. AMEN.

—oOo—

FOR VISION AND ZEAL IN TOWN AND COUNTRY WORK

O God, heavenly Father, we beseech thee to grant to us and to all leaders, members and organizations of thy Church, a vision of the fields white unto the harvest in the country districts (of America). Increase in us a desire to minister to those living on farm and ranch, in little towns and open country and so guide us by thy spirit that we may harvest the souls committed to our care in love and power and understanding through him who said of old, Pray we therefore the Lord of the harvest that he will send forth laborers into this harvest; thy Son, our Saviour Jesus Christ. AMEN.

QUIZZING A PROSPECTIVE PASTOR

A Marine correspondent poses these questions which might be asked y a pulpit committee of a prospective pastor:

1. Will you preach to us the Word of God as a dying man to dying men?
2. Will you preach on social issues, exposing the corruption, not of Sodom, Paris or New York, but of Potato Center, Maine?
3. Will you speak to us in our language, not in the jargon of hermeneutical and exegetical magic?
4. Will you talk to us about Jesus, Peter, Paul, and Luke and not of Freud, Adler, Barth and Tillich?
5. Will you talk about next week's election, next month's income tax returns, next year's appearance — for some of us — before God's judgement seat, rather than about the Creation, the Flood, and the building of Solomon's Temple?
6. Will you console us in our present grief and sorrow with something that will ease the ache or will you serve us spiritual nostrums about positive thinking?
7. Are you certain that you will never vigorously assert something in a sermon of which you yourself are not sure?
8. When you reach the end of your sermon will you stop talking?
9. Will you be just as dramatic, alert, and gripping when you are alone as you are when you see a reporter in the pew?
10. If you preach in accordance with the above nine points, what assurance have we that you will not leave us for a better paying church?

(Christianity Today)

—oOo—

The Well of Loch Maree

And, knowing how my life hath been
A weary work of tongue and pen,
A long, harsh strife with strong-willed men,
  Thou wilt not chide my turning
To con, at time, an idle rhyme,
To pluck a flower from childhood's clime,
Or listen, at Life's noonday chime,
  For the sweet bells of Morning!

John Greenleaf Whittier

Anglican Publicity

MAURICE Wiggin in his television article last Sunday said: "The Roman Catholic Church never fails to produce personalities of outstanding authority and appeal."

Not only is this obviously true, but the Roman Catholic Church also outwits the Anglican in almost every field of publicity; it makes careful choice of all those who will speak for it and represent it publicly, and has a well-advertised inquiry centre.

Is it not high time that the Anglican Church tackled far more seriously this question of publicity What steps are taken to train suitable personalities for broadcasting and television, and how are such persons found and selected? Why is there no efficient and well-run and advertised Anglican inquiry centre? What kind of relationship has the Anglican Church with the Press?

Again, why is there not a regular production of pamphlets designed to deal with the problems with which the average person is faced in the world so that an informed Christian public opinion is made available to laymen in their discussions with non-Christians?

All these things are vitally necessary if the Church of England is ever to speak to the needs of the day and to be seen as having a relevant answer.

(Rev.) D. A. Rhymes.

Diocesan Inspector of Religious Education,
London, S.E.9.

(London Times).

—oOo—

Congratulations!

The executive council of the Sixth Province met at St. Matthew's Cathedral, Laramie, Wyo., on December 2. Bishop Hunter of Wyoming, who was presiding, announced the following appointments of department chairmen: The Rev. John Vamamoto, Hyannis, Neb., Christian education; Mr. Les Evans, Cheyenne, Wyo., Christian social relations: Bishop Kellogg of Minnesota, mission; the Rev. Thomas J. McElligott, Fargo, N. D., youth; Bishop Sterling of Montana, promotion; the Rev. James Holt, Butte, Mont., evengelism; Mr. Robert Feyerharm, Indianola, Iowa, finance; the Rev. Frederick K. Smythe, Valley City, N. D., town and country, and Bishop Corrigan, Suffragan of Colorado, college work.

We congratulate these town and country leaders, and the Province for recognizing their talents.

Emerging Patterns in the South

HAROLD F. KAUFMAN, Ph.D.
Mississippi State University
at the Louisville Convocation

NEW patterns are emerging in the South. This region is one of the most dynamic in the world. Changes are so rapid that in some ases they may be termed revolutionary. Much has been written about ie South. Whole libraries exist devoted to its history. Much has been ritten about its economy, its politics, and its people. The aim of this aper is (1) to summarize briefly some of the changes occurring as ie South moves at a rapid tempo from largely an agricultural to an rban-industrial society, and (2) to suggest implications for the town nd country church growing out of Southern life and tradition.

The South is the most distinctive of all regions of the nation, yet any of the changes now taking place are making its more like the est of the country. To understand the South's distinctiveness, one ust know its history, especially that relating to the events and condi-ons leading up to the Civil War and the unhappy aftermath.

The distinctiveness of the South is to be found in a complex of haracteristics and institutions. Perhaps the two most dominant, and so closely interrelated, characteristics of the traditional South were its otton crop and its Negro population. These two features of Southern ociety were expressed through the agrarian economy, the strong one-arty political system and elaborate Negro-white patterns of relation-hip. Providing the necessary setting for its culture is the climate and eography of the South. Its climate is relatively warm and humid, llowing for rapid growth of forest, crops, and other vegetation. Though ie soils of the South vary greatly as to productivity, they are on the verage decidedly poorer than those of the Midwest.

Just as the South has features which distinguish it from other regions, likewise has great diversity within its borders. Geographically it anges from an area containing the highest mountains of the Eastern nited States to a region of near sea level on the coastal plains and the Mississippi Delta. Localities vary from isolated, rural neighbor-oods in the mountains and uplands to large cosmopolitan urban centers. griculturally the range is from small subsistence farms to large farms nd plantations with capital and equipment equal to those in any other egion. In terms of racial composition, Southern counties range from ose which have few to no Negroes to those in which this racial group omprises three-fourths or more of the population.

Although it may sound paradoxical, some of the unity of the South ith the rest of the nation is to be found in the rapid and massive anges now occurring in agriculture and rural life, in urbanization nd industrialization, and in changing social institutions.

Since the Civil War the South has been characterized by relatively low income and level of living. The great majority of the low-income rural counties in the United States, as published in the U. S. Department of Agriculture bulletin, *Development of Agriculture's Human Resources,* are in the South. These areas, which include much of the Appalachian highland and the cotton South, have been designated as problem areas for a number of years. In general, the low-income sections have too many people in agriculture in relation to capital and land resource. Adjustment from an economic standpoint may come about through heavy migration from the farm, change in agricultural enterprise, and marked increases in nonagricultural employment.

In the 1940-50 decade the farm population of the South declined by a fourth, or approximately 4 million persons. It is estimated that Southern farms had a net loss of fourteen and a half million persons during the 35-year period 1920-54. In the 1940-50 decade the farm population of the South declined 27 percent, while the urban population gained by a third. In 1950 the farm population of the South comprised only a fourth of the total, and this proportion has been declining rapidly. In not too many years, full-time farm families in the South may decline to only one in 15 or 20.

As workers have moved out of agriculture, there has been a marked decline in the number of small farms and an increase in the large ones. During the 15 years 1940-54 the percent of tenants in the region declined from 48 to 29, and the proportion of owner-operators increased appreciably. Other notable changes in agriculture are the shift from cash crops to livestock, rapid technological changes in production, and acceptance of the contract pattern of farming.

In the last two decades there has been a notable increase in the number of beef cattle and poultry. For the last few years dairy cows have remained about the same in number but production has increased. The number of acres in cotton, the principal cash crop, has declined appreciably but the yield per acre has doubled, with the net result that the total production has declined only slightly.

Mechanization of agriculture has made great strides in the South since the close of the Second World War. Perfection of more satisfactory mechanical means of weed control is the last step in complete mechanization of cotton production. One man with machines can now do what 25 to 50 workers could accomplish by hand labor. Although mechanization in tobacco production is less advanced, progress is being made. Effects of technology are also seen in animal and plant production. A good example is the broiler industry, which in the last several years has halved the time taken to grow a pound of meat. Broiler and egg production is increasing very rapidly in the South, with the result that a greater and greater share of this industry is being concentrated in this region.

Great increase in poultry in the South since the war has come about gely through contract farming. This type of farm organization pro- ies two much needed factors in Southern agriculture — capital and nagement. Contact farming will no doubt continue to spread to ner fields. It is now beginning with respect to timber production, here there has long been a problem of getting sustained yield manage- ent on small farm holdings.

In 1790 only 2 percent of the South's population lived in places over 500. This is to be compared with nearly half today. Even though the te of urbanization up until the first quarter of the present century as considerably slower for the South than the rest of the nation, urban ppulations are now growing much more rapidly than in the nation as whole. A decentralized pattern of urbanization is characteristic of any parts of the South and provides an opportunity to maintain some its rural character. Examples are the Piedmont area of North Caro- na and South Carolina and the Gulf Coast. The use of gas and electric ower as well as the type of industry allows for dispersion.

With fewer people in agriculture, more profitable agricultural enter- ises, and rapid industrialization, the per capita income in the South as risen appreciably. The increase in the last 20 years has been much reater than for the rest of the nation. At present the average income about three-fourths the nation's average. Perhaps in another quarter ntury the South may catch up income-wise with the national average, place that it held a hundred years ago. In 1860 Louisiana was second, outh Carolina third, and Mississippi fifth among the states in per pita wealth. Because of the war and the economic collapse of the construction period, these three states, along with all the other South- n states, dropped to the bottom rank in income and remained so far early two generations.

The economy is not the only area of Southern life in rapid flux. Other stitutions are changing as well. There are perhaps no more momentous anges in the last 80 years than those found in the field of education.

Decided improvements in education, both public and private, were ade around the turn of the century and the two decades to follow. uring this period schools supported by Northern groups, especially mong the mountain whites and among Negroes, were established. Al- ough public education received considerable impetus following the irst World War, even greater growth has taken place since 1945. In eneral, the amount spent per pupil and per capita is still lower in the outh than in the rest of the nation, but the effort expended in terms of roportion of wealth or tax funds used for education is greater in the outh than elsewhere. Decided progress has been made in higher educa- on as well as at the elementary and secondary levels. The Southern egional Education Board is an outstanding example of regional co- peration in advancing graduate and professional education. Great strides ave been made at the state level as well. In Mississippi, for example,

state appropriation for high education for whites increased 10 times in 13 years, and for Negroes 21 times in the same period.

It is a surprise to some that the educational level of certain groups in the South compares favorably with that of the rest of the nation. The average years of schooling of whites in Mississippi and Florida is above the national average. In Mississippi over half of the high school graduates go on to college, and at the present time this state is one of the top in the nation in terms of percent of white persons of college age in college. Approximately one-fourth of the counties even in this relatively rural state have publicly supported colleges.

Unfortunately, there is less factual information on church trends than the other areas of Southern life which have been discussed. Although creative thought in religion and science is to be found on the Southern scene, the South as a whole is reputed to be more conservative in its religious beliefs and practices than other sections of the nation. The South is a part of the Bible Belt. Religious forms have wider public acceptance here than elsewhere. For example, few public meetings are begun without prayer.

The South is characterized by a larger number of churches for its population and a higher proportion of Protestants than other regions. It also has a higher percentage of church members than the average for the nation. Southern Baptists and Methodists are the dominant groups in the South, where they form three-fourths of the Protestant membership. Although the Southern Baptists have over half of the church membership in several states, they are relatively not as strong here as are the Latter-day Saints in Utah and the Roman Catholics in some Northeastern states. Fragmentary evidence indicates that the Negroes have more churches relative to population than whites, but the membership rates are about the same. Surveys among whites indicate that church membership is closely related to socio-economic level and to the degree of organization of the society.

Since the turn of the century the increase of white population of the South has been 10 times that of the Negro. Although the Negro birth rate is 50 percent greater, large out migration accounts for the declining proportion of Negroes and in some cases a decrease in actual numbers. The first large migration followed the First World War. During the past two decades the migration of Negroes out of the region has been even larger than the earlier one. The proportion of the nation's Negro population residing in the South declined from 92 percent in 1860, to 90 percent in 1900, 77 percent in 1940, and 63 percent in 1950. The time when less than half of American Negroes are in the South is probably not far distant. The proportion that Negroes form of the South's population declined from over 40 percent in 1800 to about half that proportion in 1950.

The Negro's socio-economic status as measured by his life chances has improved tremendously over the last several decades. The span of life has increased by 10 or more years. The proportion of the popula-

n literate has increased 10 times since 1880, and income and job portunities have improved accordingly. The number of Negroes vot- has increased greatly since 1940. It is estimated that approximately 0,000 voted in that year. In 11 Southern states 600,000 were registered vote in 1947 and one and a quarter million in 1956. Perhaps no pic is more dominant in the public mind today than the Negro's rticipation in public and private life. Old patterns are disappearing. ew ones are proposed.

Thus far the focus has been entirely on changing life in the South. ne South is becoming more like the rest of the nation as it moves om a rural and agricultural society to an urban and industrial one. nus the question may well be raised, Is there anything of the tradi- onal South that should be preserved? What is the South's contribu- on to the nation? There are possibly several answers. The one de- loped here is that the South has a contribution to make in preserving e small community as a part of the national character. If this paper as an interpretive thread, it revolves around the notion of the small primary community — its place in the South, its general social sig- ficance, and its import for the town and country church.

Rural life and the small community are disappearing in the South as the rest of the nation, but still are stronger than elsewhere. Half the farmers in the nation reside in the South. In 1950 a fourth the South's population was on the farm and nearly a third more as rural although nonfarm.

The small or primary community is an essential feature of the rural ay of life. Certain features of it may have been accentuated in Southern fe as compared with elsewhere in the nation. Such features are ex- ressed through strong family ties and the widely recognized friendliness nd neighborliness of the people known as Southern hospitality.

In view of the heritage just described, it is no accident that the strongest ural neighborhood and town and country development programs in ne nation have appeared in the South. In a survey conducted by the riter, 2,000 open country neighborhood improvement clubs and 400 ade center development groups were reported in eight Southeastern ates in 1955. Programs of these groups were oriented toward im- roving agriculture and homemaking practices, with education, develop- ent of religoous life, improvement of recreational facilities, and in- ustrial and business promotion as other concerns. The sponsors of ese programs regarded "improving the community spirit and pride," r in other words, the maintenance of community identity, as the major alue of their programs.

What are the values of rural life which have a distinctive contribu- on to make to American society as a whole? These are values which ere basic to the agricultural South, and to some degree at least, to ll or rural America. They have been mentioned above but should be iscussed in more detail. Three groups of values are pointed up here:

(1) the small group, the family and the neighborhood, (2) independence and self-reliance, and (3) nature as a thing to be enjoyed and appreciated as well as to be controlled.

Strong small group life such as is seen in family and neighborhood appears to be essential for social and personal stability. Crime rates are highly correlated with size of place, with open country having the lowest rate. The same is true of indices of personal disorganization and instability such as commitments to mental institutions and suicides. Likewise indices of family disorganization such as rates of divorce and desertion are much lower in rural areas.

The characteristic of independence and self-reliance among land-owning rural people the world over is well known. Certainly the right to make up one's own mind and to have a large measure of personal freedom is basic in the American heritage. The strength of this independence and individuality among farmers is seen when attempts are made to compel masses of people to do things against their will. The land-owning agricultural group makes the strongest protest against such pressures and is one of the last bulwarks against authoritarian power.

Not only has the rural heritage emphasized and strongly supported small group life, but it has also pointed up man's relation to nature as a very special value. A major segment of the life of country people is their interaction with and awareness of the physical world. Nature is not only a means to an end — something to subdue — but also an end itself — something to experience and to appreciate.

The local church is a neighborhood institution. Its natural milieu is the personal, the primary community. Even in the disintegrating neighborhoods of the central city, the church attempts to build primary relationships. Here the institutional church attempts to create community with people who often have diverse backgrounds and frequently lack experience and tradition of neighborliness and cooperative effort. Because of population trends the greatest opportunity in America for building the primary community lies not in the central city, however nor in the open country but in the suburbs.

The most frequent types of community service provided by the local church are its support of youth programs, aid to the needy, and assistance to the aged. Although most applications of economic and political justice are relevant to the secondary community, if teaching is to be effective it needs to be carried on at the local level. Examples of the church carrying on its work in the secondary community are mass evangelism, and teaching through use of radio, television, and the newspaper.

Certainly a dominant emphasis in the two and country church movement has been the stress on the relation of the church to the community. One need but look at the seminar topics of this convocation to realize the strength of this emphasis. Among the distinguishing features of the town and country church movement is the emphasis on community-

ntered rather than institution-centered programs. Related to this is e concern for widespread cooperation among churches and between urches and other agencies. Another theme is that religion should be de to permeate the whole of life rather than being just another ecial interest. This has led to the attempt to articulate a rural life ilosophy.

It may be contended that the church should regard creation of community as a moral imperative. Unfortunately, not many leaders appear be aware of the critical issue involved here. Stated simply it is that some the basic ethical, social, psychological, and political foundation of a ciety in the Hebrew-Christian and democratic traditions are to be und in the primary community. Thus, from this perspective the realizing community is much more than a goal of citizenship. It is a moral perative. The heart of vital Christianity, some contend, is not in ecepts but in the community of Christians. The Christian life comes flower as it is given expression in the community.

In ethical terms, some would contend that the primary community the arena of love, the secondary the area of justice. Men do not love atistics. Christian love is learned and expressed through personal ntact, lived in the primary community. Standards of justice, however, r the mass society are developed and nurtured in the behavior of the imary community. Here lie both the basic structure and the dynamics a high ethics.

If the above position is accepted, one would not allow the primary mmunity to shrink, but rather would exert every effort to expand it. the town and country church is to continue its ministry in anything ke its present form in this mass-industrial age, such action as just incated appears to be imperative.

The South is one of the most rapidly changing regions in the world. s population, its economy, and its institutions are in great flux. Probms arise as old ways are threatened and new possibilities emerge. A tuation such as this may present an opportunity for great creativeess. There is no challenge greater than the preservation of the primary mmunity in an urban-industrial age.

A strong primary community was one of the strengths of the traditonal South. Perhaps the South will take the lead at this time in efforts preserve the small community and other values of rural life basic the American heritage. Certainly the town and country church has small stake in this endeavor.

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We welcome the METHODIST RURAL FELLOWSHIP BULLETIN, hich is ably edited by Rev. James E. Hankins, of Rogersville, Tenn., and hich is full of news. We will be glad when we can get that much news interest about our members of RWF. Send it in!

A Recommended Shelf in Rural Sociology

A STUDY OF RURAL SOCIETY: by Kolb and Brunner
Publisher: Houghton
Price: $5.00
RURAL SOCIOLOGY: by Lowrie Nelson
Publisher: American Book Company
RURAL COMMUNITY ORGANIZATION: by Sanderson and Polsin
A FAMILY FARM POLICY: by Ackerman and Harris
Publisher: Chicago University Press
Price: $4.00
SMALL TOWN RENAISSANCE: by Richard Posten
Published: Harper and Brothers
Price: $3.00
FARMERS IN A CHANGING WORLD, 1940 Year Book of Agriculture
Publisher: U. S. Dept. of Agriculture
RURAL AMERICA AND THE EXTENSION SERVICE:
By Edmund deS. Brunner and E. Pao Yang
Publisher: Columbia University Press
THE HUMAN COMMUNITY: by Baker Brownell
RURAL PROSPECT: by Mark Rich
Publisher: Friendship Press
THE CHURCH IN OUR TOWN: by Rockwell C. Smith
Publisher: Abingdon-Cokesbury
RURAL PUBLIC WELFARE: by Grace Browning
Publisher: University of Chicago Press (1941)
Price: $4.00
HOW TO PLAN THE RURAL CHURCH PROGRAM:
by Calvin Schnucker
Publisher: Westminster Press, Philadelphia, Pa.
Price: $2.50

—oOo—

A Patent Parable

What looked like long white lines of ordered tombstones
To one who glanced out from a speeding train
Turned out when the black locomotive stopped
To be just row on row of lighted windows.

Which then became a patent parable
For every tombstone is a lighted window
A separate entrance to the eternal light
An opening for the golden glow of glory
A blazing beacon beckoning to beatitude
A shining sample of the radiance beyond.

—Charles Granville Hamilton

Welcome to Our Fellowship

ev. E. C. Atwell, Corrie, Ontario
ev. Willis A. Augsburger, Rt. 1, DeVall's Bluff, Arkansas
rs. W. Ross Baley, Box 938, Keystone, West Virginia
ev. George Burdon, St. Lawrence's Vicarage, Monitor, Alberta
ev. Victor D. Chancellor, St. Peter's Vicarage, Hazelton, British Columbia
ev. Wallace H. Conrad, Box 35, Coolemee, North Carolina
ev. Norval Curry, St. Alban's Vicarage, Rockglen, Saskatchewan
rs. E. E. Dargan, Park Ave., Conway, South Carolina
ev. John S. Dilley, 320 2d St., Marietta, Ohio
ev. Ralph E. Fogg, Jr., Rt. 1, Willseyville, New York
ev. Sampson W. Foster, 632 O'Hea St., Greenville, Mississippi
rs. S. G. Godfrey, Applewhite Lane, Conway, South Carolina
ev. Canon E. W. Hall, St. Stephen's Rectory, Swift Current, Saskatchewan
ev. Odell G. Harris, Box 490, Fort Valley, Georgia
ipt. Reginald Harvey, 125 E. Broad St., Columbus, Ohio
ev. Gerard Jones, St. Luke's Church, 148 Lewis St., Auburn, California
ev. Albert Lucas, 469 Wall St., Bend, Oregon
ev. Jay W. McCullough, Box 56, Russellville, Kentucky
ev. P. G. Porcher, Jr., St. Matthew's Church, Fort Motte, South Carolina
ev. William Portman, St. John's Rectory, Milden, Saskatchewan
r. John Sherwood, 412 Sycamore St., Cincinnati 1, Ohio
ev. W. Carroll Thorn, 202 S. Penn St., Wheeling, West Virginia
ev. Thomas J. Timmons, 22 Spring St., Wilmington, Ohio
ev. John R. Trout, Box 134, Beattyville, Kentucky
ev. Canon F. C. Turnbull, St. Alban's Rectory, Moosimin, Saskatchewan
ev. G. A. Verell, 708 Piedmont Way, Burlington, North Carolina
ev. R. B. Verge, All Saints Rectory, Oxbow, Saskatchewan
ev. Thomas M. Wade 3d, 311 Broad, DeRidder, Louisiana
ev. D. E. L. Wells, Anglican Clergy House, Mortlach, Saskatchewan
ev. Roger W. Wootton, 1025 Steubenville Ave., Cambridge, Ohio

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The Farmer Gives Thanks

Samuel R. Gard, Abingdon Press, 1956.

These 56 prayers are an unusual expression of agricultural life. Pri-
arily from the viewpoint of the stock farmer, but not limited to this,
ney are inspiration to anyone who wishes to think on rural living. Some
f them are real poems. It is no wonder this is the tenth printing of
nese unpretentious prayers. This is a book to leave on the living room
able for visitors to pick up — where our copy is.

The Moving Finger Writes

Rev. Lee M. Adams, 107 N. Adams St., Beeville, Texas
Rev. W. Francis Allison, Rt. 3, Box 371, Parkville, Missouri
Rev. John J. Ambler, St. Paul's Church, 815 Grace St., Richmond 19, Va.
Rt. Rev. J. W. F. Carman, D.D., 11800 Military Lane, Portland 19, Oregon
Rev. David W. Clark, Box 1732, Santa Fe, New Mexico
Ven. Robert F. Cowling, Box 282, Milton, Florida
Miss Edna Eastwood, 707 Sherrill Road, Sherrill, New York
Rt. Rev. Norman L. Foote, 107 E. Fort St., Boise, Idaho
Mrs. Annette Geiger, 190 N. Portage Path, Akron, Ohio
Rev. Benson H. Harvey, St. Philip's Church, 126 E. Main St., Northhampton, Mass.
Rev. F. W. Hawthorne, 315 N. Evans, Tecumseh, Michigan
Rev. John G. Hay, 414 S. Arizona, Dillon, Montana
Rev. Ben F. Helmer, 515 3d Ave., Escanaba, Michigan
Rt. Rev. H. W. Hobson, Box 426, Glendale, Ohio
Mr. Gerald Jones, Anglican Theol. College, 5050 Chancellor Blvd., Vancouver, B. C.
Capt. Robert Jones, Church Army, 662 6th Ave., New York 10, New York
Rev. Smith L. Lain, 154 Putnam Park, Greenwich, Connecticut
Mr. Skiddy Lund, 340 W. 25th St., New York 1, New York
Rev. George Martyn, 125 S. Emerson, Wenatchee, Washington
Rev. Canon T. J. McElligott, 809 8th Ave. South, Fargo, North Dakota
Very Rev. N. S. Noel, D.D., 217 7th Ave. SE, Calgary, Alberta
Mr. Wm. S. Paddock, 4960 Sunbury Rd., Columbus 19, Ohio
Rev. F. A. Peake, Christ Church Rectory, Glanworth, Ontario
Rev. D. N. Robinson, Anglican Vicarage, Box 314, Fruitvale, British Columbia
Miss Cornelia Russell, 475 Riverside Drive, New York 27, New York
Rev. F. M. Sanger-Davis, Box 156, Berwyn, Alberta
Rev. W. C. Shields, 145 Washington St., Falls Church, Virginia
Mr. Archie Stapleton, Montrose, Alabama
Rt. Rev. C. W. Sterling, 203 Wheat Bldg., Las Chance Gulch, Helena, Montana
Rev. Charles L. Taylor, St. Stephen's Church, 310 E. Main, Romney, West Virginia
Rev. Wm. L. Toland, Jr., 132 W. Eldorado St., Decatur, Illinois
Mr. Richard Tyree, Rt 2, Callaway, Virginia
Capt. Thomas G. Wheat, 267 Park St. F.T., New Brunswick, New Jersey
Rev. John D. Worrell, 1598 Orange St., Beaumont, Texas

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We can use 20 extra copies of the February edition of CROSSROAD — 1959 issues. Send them to Booneville and we shall be glad to pa 25c each for this many.

The New Shape of American Religion

HE packaged image of the "Good Life" promoted on network television is almost entirely urban, yet it reaches into most farm homes ily. Harry Ashmore in his "Epitaph for Dixie" records the change en in the "rural" south:

"My generation is the first to have its roots severed entirely by the arp edge of change. Some of us still live on the land, of course, d make a living from it. But today's farmer has the manner and e accoutrements of the corporation executive. He spends as much me bending over a hot telephone as he does walking his fields, he a constant commuter to the cities now only minutes away, and the d home place has been remodeled . . . You can't go home again . . . is is true because home no longer exists."

American churches are indeed vulnerable for their adaption to and entification with the secularized values of suburbia to look Christian. he Christian mission would save people from something for something; e suburban church tends to baptize existing values and to sanction isting complacency. According to standard criticisms, suburbanites ke their gospel — "unlike their martinis" — diluted, and the peddlers dilution, in the same critique, are legion. Compare criticisms prepared for religious and secular consumption. Gibson Winter wrote "The Church in Suburban Captivity" in The Christian Century (September 28, 1955):

"Suburbia looms as a controlling factor in American church life . . . We have all connived, albeit unwillingly, at selling the churches into a burban captivity. The captivity of the church is a national tragedy the first order, for it occurs at a time when America's position of orld leadership requires a prophetic church at home. Suburban leaderip is the antithesis of the prophetic note in the gospel. No one welomes this prophetic note; to take it seriously is to make the initial, dical break with the suburban mind in *which all of us share.* (Emphasis ine; hell is portable.)"

Along with the positive values of activism and church centered life, Winter sees in the suburb "a threat to the church's witness to Christ's rdship;" suburbia "has introduced its concept of success into the very nter of church life." Advancement, monetary and numerical extension power — these are the measures. "'Salvation' and 'redemption' e disturbing to suburbia . . . the biblical faith is rarely met with there)." Again: "The church's insulation from the world was not reated by suburbia; it has simply found its consummation there. In sense, suburbia expresses most fully the secularization of life which has companied industrialism. It represents the final step in the secularizaon of the church," and hence deserves central concentration in a study the effects of panurbia.

Most of the suburban churches that are featured journalistically as ing representative are notably short on theology, notably long on adapta-

tion to external values. Protestantism's identification with these value in the suburban location makes it most vulnerable in time of suburba dislocation.

A fourteen-denomination study of new church development made b the National Council of Churches suggests the sense of direction no pervading: in ten years 10 per cent of new churches were urban, 17½ per cent rural, 63½ per cent suburban.

Truman B. Douglass reminded the City Church Convocation of th United Church of Christ in January 1958 of a line in a study documer prepared for the World Council of Churches at Amsterdam, a review o mission over a century: "There are three great areas of our world whic the churches have not really penetrated. They are: Hinduism, Islan and the culture of modern cities."

They create the value patterns from which churches have scant oppo tunity to redeem men. These media are thoroughly seecularized, eve though they participate in the revival of religious interest and shar the current religious "kick." But, as the spokesmen of the popular r vival itself are quick to point out, if one subtracts the expected artic on a religious subject from a mass-circulation magazine, or the once-a week network bout with religious issues from the rest of its calenda for television or radio: would one be able to discern from the subje matter of what is left that religion — or specifically evangelical Chri tianity — in any sense informs or once did inform our national culture?

When these media are given over to the churches an embarrassmer results; usually a pious overlay of secular values is presented. As Listo Pope asked (*Christianity and Crisis,* November 14, 1955): "An impre sive number of programs under religious auspices appear on radio an television listings, but are there any religious programs?" Either "thir force" Christendom carries on its esoteric rites further to alienate th alienated, or else, with few exception, public relational techniques, metho learned from motivational research, are employed. God is package man is depersonalized, the American Way of Life as religion is proffere

(Christian Century)

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CORRECTION: Rev. A. E. Longfellow was listed incorrectly in ou last issue. The correct listing: Rev. A. E. Longfellow, Th.D., Great Fall Montana.

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Although TOWN AND COUNTRY CHURCH failed to list an Episcopal contributor in the 1959 index, it did carry a republicatio of the article in CROSSROADS by Rev. Rhett Y. Winters on "Rur Development in North Carolina." Incidentally, Rev. W. F. Appleb was Rural Minister of the Year for Mississippi, not Arkansas.

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Please send all contributions to the editorial office of CROSSROADS The author's name may be withheld if desired, but all communicatio must be signed.

Treasurer's Report

From October 15th, 1958 to October 15th, 1959

come

Balance carried over from last fiscal year		$ 820.50
Offering for the Rev. Turner W. Morris		48.00
Received from the National Cuncil at 281 Park Ave. S., N.Y.		2,000.00
Memberships		1,136.60
For book, from Mrs. Walter R. Mead		2.00
		$4,007.10

ess Expenses

The Rev. Turner W. Morris Offering	$ 48.00	
NTCCI for Cochel Library in full to date	463.67	
Helen Philbrick, express, postage, etc	6.26	
Rev. John Peacock, Petty Cash, postage, printing, etc.	150.00	
Rev. Dr. C. G. Hamilton, Crossroads Editorial Stipend	300.00	
Rev. Dr. C. G. Hamilton, Crossroads expenses	300.00	
Rev. Wm. Davidson, office expense & envelopes	9.20	
Annette Geiger, office expense & postage	7.35	
Typing for Rev. Henry Robbins, re Prayer Cycle	12.25	
Rev. N. Green, express to Mr. Peacock	2.70	
Rev. N. Green, stationery	46.08	
Candor Courier, 1,000 envelopes, 1,000 letterheads & 1,000 2nd sheets	45.05	
Branch-Smith, Sept., 100 certificate	23.35	
" Nov. Crossroads	313.27	
" Feb. Crossroads	331.95	
" 700 Prayer Cycles 1959	303.67	
" May, Crossroads	404.55	
" Aug. Crossroads	382.07	
" Letters, Seminary grads., & others	19.10	
" 1,000 envelopes	11.14	
" 1,000 RWF "Invites You"	39.00	
Travel to York, Pa., Convocation & Board Meeting for Peacock, Hamilton, Smyithe, Brown, Geiger, Keys	258.65	
Travel, May Executive Committee for Geirger, Webner	75.00	
John Webner, postage	15.00	
Total expenses	$3,567.51	
		3,567.51
Balance in Bank		439.59
		$4,007.10

resident's Petty Cash Acc't.

ostage	$ 30.00
ile Binders	17.83
xcise (files etc.)	32.20
elegrams	6.30
rinting Notices, etc.	12.70
elephone	5.04
fwd	104.07

fwd.	$104.07
Parcel Post & Exchange	4.69
Rubber Stamps	10.54
Secretarial Help	50.00
Warehouse Fee (excise)	1.00
	$170.30
Due President	20.30
	$150.00

Broadcasts by Members of Our Fellowship

"THE Anglican Sunday School of the Air", conducted by Rev. Timothy M. Nakayama, of the Southern Alberta Mission, Foremost, Alberta, in the diocese of Calgary, is a mission project of the Children's Work Committee of the diocesan Board of Religious Education and in connection with the Sunday School by Post. It is heard every Sunday at 9 a.m. from CFCN Calgary, 1060 on the dial, with 10,000 watts power in southern Alberta, southwestern Saskatchewan, and northern Montana.

"The Quiet Hour" is heard over WELO, Tupelo, Mississippi, and other stations since 1943. Every Sunday at 12:05 noon, at 580 on the dial it is heard as far as Evansville, Ind., Kennet, Mo., Wynne, Ark., Memphis and Birmingham, as well as north Mississippi. The Lenten series will be on the writings of Soren Kierkegaard.

We would like to have all members of the Fellowship who have regular radio or television programs to send us information about them so that we can have a list of these programs.

—oOo—

The Pilgrim Way

But once I pass this way,
And then — no more.
But once — and then, the Silent Door
Swings on its hinges, —
Opens . . . Closes, —
And no more
I pass this way.
So while I may,
With all my might,
I will essay
Sweet comfort and delight,
To all I meet upon the Pilgrim Way.
For no man travels twice
The Great Highway,
That climbs through Darkness up to Light, —
Through Night
To Day.

—John Oxenham

For a Change in Viewpoint

WE must cease trying to extend the flavor of English country life into our marginal missions. We must stop making our church buildings resemble the lovely, ivy-clad parish churches of another land. We must desist from trying to crowd the architectural niceties of sanctuary, choir, and nave into schoolhouse-type buildings. We must remove self-consciousness from our worship where God is often regarded as an absentee landlord. The Church must once again learn to sing the Lord's song in a strange land and leave out the high notes.

The Church is not growing in these mission areas. It is not likely to, so long as we conduct a dignified retreat because of our basic unwillingness to recognize the problem for what it is. Collapse is imminent for the missions because we have not made a concerted effort to meet the conditions under which people live.

The leaders of our town and country work have been saying many of these things for years. Now they are being heard. It is a leap, not into the dark but into the dawn of a new day. Men especially prepared for this work, once firmly established, may well change the whole pattern of failure into one of success and strength. The change may enable the Church to stride across this vast and wonderful land on Her mission of Redemption instead of sitting in the sage at the side of the road.

Rt. Rev. Chandler W. Sterling
Bishop of Montana
(The Living Church)

—oOo—

Oru Contributors

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The annual dues of the Rural Workers' Fellowship are $3.00 per year All members will receive CROSSROADS, and such material as a new letter, the Prayer Cycle and special bulletins, which the Board of Director may choose to publish and mail.